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**ADULT EDUCATION**  
**&**  
**THE PROGRESSIVE WRITERS**

**S. SUBBA RAO**

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ADULT EDUCATION  
AND  
THE PROGRESSIVE WRITERS

*EDITED BY*  
SANIVARAPU SUBBA ROW

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*PUBLISHED BY*  
THE ANDHRA DESA ADULT EDUCATION  
COMMITTEE,  
KOVVUR, WEST GODAVARI DISTRICT.  
1939.

*Sole Agents*  
The Hindustan Publishing Company, Limited,  
Rajahmundry, (Andhra) (S. India)

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Foreign 1 Sh.

a bit than when first enter into it. As a child he must be made to see where he is what he is like, and what his missions be in life. As an adult this process of Education must go on even until death showing him the way to get on at best he may during the rest of his life. Adult education and progressive writers who are responsible for it, are the two essentials. That is the duty of the Government of the day, democratic or totalitarian, to foster and to maintain in proper form, Currents of civilization, good and bad and indifferent cross his path and there is danger of his being swept away from his proper course and it is but just that the Government would provide for him some guidance as a chart for his Destiny.

lack encouragement. An association, therefore, of progressive thinkers and writers, of the day is a long felt want. It may be licked into shape by a Sarojini, a Tagore, a Pattabhi, or a Jawaharlal, to mention but a few, otherwise it is difficult indeed to fight Freedom's non-violent battle to its success till issue.

This booklet is issued to show that earnest attempts are being made towards such an end and a few appendices and special articles are added for Adult Education writers and workers to consult.

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# \* PROGRESSIVE WRITERS

(SANIVARAPU SUBBA RAO)

You are all aware of the intimate relation between the Adult Education Movement and the spread of Nationalistic ideas through modern literature. Even from 1921 when Mahathma Gándhi started the Non-co-operation Movement for India and mainly on account of it, public workers have been accustomed to write and speak in the language of the masses. Many people, with their resources and culture joined the movement in a spirit of self-sacrifice and worked in furtherance of it, some by doing rural propaganda, some by publishing national journals and news-papers and still others by publishing national literature. All this was done with little hope of any remuneration or even being able to "cash their sacrifices" at a future date. Not to speak of gaining anything, they could not earn even their livelihood. Their sin was that they loved their country more than the Government of the day. Their sentiments of patriotism came into conflict with and prevailed over their ideas of loyalty to the Government.

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\* Address of the Chairman of the Reception Committee of the Andhra Desa Progressive Writers' Conference held at Kesavaram, West Godavary District on 26-10-39.

All this has changed now. The reins of the Provincial Government are in the hands of Congress Ministers who accepted Office with the firm determination to utilise the limited power bestowed by the India Act of 1935 in the advancement of their country. We are conscious that this limited power is not enough to take us to our goal of complete independence. To reach it, much selfless effort on the part of the Progressive writers, propagandists, regular schools and Adult Education Schools with programmes new, is necessary as these are mainly responsible to train up the future generation of our land. With this end in view, the All India Village Industries Association and Wardha Scheme of Education appear to have come into being under the guidance of the Indian National Congress.

In the fullness of time, we hope that the function of running the Government of the country will devolve completely upon the resurgent Indian Nation. The All India Village Industries Association will lay down the Economic Policy of the country and the Wardha scheme will be the basis on which education will be imparted. It is but meet that any scheme of Adult Education must fall into line with the above ideals. It is the privilege and function of the Progressive writers and speakers to make the nation realize

the significance of those ideals. Much cannot be expected from the Andhra Poets and Authors of the past generation in the way of seconding the efforts of the Congress Workers and leaders in the field of National regeneration and so the duty rests entirely on the shoulders of the youngmen of the day who have grown with the rise of Non-co-operation Movement in the Country and see its works, its wonders in winging about a "sea change" in the mentality of the people at large in regard to their outlook on life in general and the Country in particular.

Late Revered Desoddharaka Nageswararow Pantulu was the sole patron in the Andhra Country that helped a few authors to think, to speak and write as best as they could, to enthuse the national workers and put forth every ounce of their effort for national regeneration. Now that he expired there is a gap which is difficult to fill. So, gentlemen, Authors, all will awake and organise yourselves. Give wing to your progressive thought. Let it take shape and substance in beautiful word and phrase and din it into the ears of your brothers, young and old, willing or not until they rise up and shake off their lethargy and begin to walk the highways and by-lanes of Mother-India as men who have realized their birth right.

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learn that villagers in many a village knew what was happening in the European crisis because they had papers read in this manner under a tree. Though war was not near to us, the villager was in a way pleased that war was averted, though in distant Europe. Therefore there is no doubt that our people have advanced to such an extent as to know what is happening not only around them but also in the world. But it is our duty to bring home to them more than they have got. It is in this sense that a scheme of adult-education is absolutely necessary for our Province and our country. Even if we admit as I am sure people who know the country do, that our villager in spite of his illiteracy is shrewd enough to understand what he is voting for or what exactly he wants in the governance of the country, still it is absolutely necessary that he should be taught to know something of what is happening in the world by a scheme of adult education. In the report which was just read out to you Mr. Subbarao has said that there is a book, which he is now publishing written by my friend, Mr. Ranga on adult-education. I have seen some part of that work and I can assure you Mr. Ranga has dealt with schemes that might be useful for adult-education not only in our part of the country but also right through our land. Mr. Ranga is very

interested in his own scheme because he feels that it is one of the methods by which the progress of the country can be accelerated. Because of the advent of our great leader, Mahathma Gandhi we have progressed during the last 17 years, the progress of which even the world is amazed at. In spite of our illiteracy and want of proper communications our people well know what the Congress stands for and what principles Mahathmaji has enunciated for the winning of our freedom. Even little children in the villages who have never seen the Mahathma face to face know him and his name. Mahathmaji has proved what one man can do for the regeneration of his land if only he puts before himself a great principle and follows it without fear or favour of any one. Nobody can deny the fact that he has instilled new life, new courage into our masses. Even though they may not rightly understand his doctrine of non-violence and truth, still they know the principle by which he has been fighting for the freedom of this country. I need not dilate upon how people suffered during the last Civil disobedience movement in the Andhra Desa because I know the suffering was great in this part of the country. But they struck to the doctrine of non-violence under provocation. Very often, in spite of being beaten and driven from places which they had every

right to occupy, they did not resort in any manner to violence whatsoever because they believed in Mahathmaji's dictum that you should attain what you want by self-suffering and not by attacking the opponents. He has said that this method of non-violence is not the weapon of the weak but of the strong. He has also explained after the recent Czechoslovakian crisis what he might have done if he had been situated as the Czechs were under the European situation at the moment. He has explained that no country can win its freedom if it is dependant on others and on violence. He has also explained that violence has triumphed in the recent crisis. But he says that was due to the fact that people in Europe have not yet learnt this doctrine of non-violence. He has said in the same article that it is for England, America and France who consider themselves as democracies even now, to choose the path that they will tread in the future. But in spite of what he has said there is no doubt that the West still believes in violence, because you see steps are being taken and vast amounts of money are being spent or strengthening armaments and for making every country feel afraid of the other. Lord Halifax in a speech which he made two or three days ago has said that peace can be preserved either by war, or by being fully armed for war or by negotiation, between the

various countries in Europe. From Mahatmajī's point of view naturally he would prefer the third method of settlement by negotiation. But Lord Halifax in that speech has said that the first and third methods are not possible at present. Therefore he puts his faith on the second method of being fully armed in order to frighten his neighbours. Even men like Mr. Churchill who did not approve of the present treaty at Munich said after it, that if England had been properly armed this situation might not have arisen. So you will see that both the present Government in England, and their opponents like Mr. Churchill and even the Labour Party pin their faith not on any scheme of negotiation or non-violence, as I would put it, but merely on a scheme for being prepared to face the opponents. I have dealt with this at length because I feel our people ought to know what Europe is preparing for. The world is becoming narrower and we ourselves, even though we may be far from the scene of action, will be affected by any crisis in Europe. But as Gandhiji has said in his recent article, if we only stick to our faith in non-violence which has led us so far in our struggle for freedom, even in a world crisis we might win through if our faith is strong. He still feels that even Europe might eventually veer round to his doctrine of non-violence because



there are many in America who strongly believe in his faith. They may be a few to-day, but seeing how the world is tending, seeing also that violence seems to be winning all the way and that unless blood is shed, democracies cannot establish themselves, the democratic countries might begin to have faith in non-violence. And I feel that the Adult Education Society here can spread this doctrine of non-violence among our people, because the soil is really rich for the spread of such knowledge. Our people really believe in non-violence and Mahathmaji's creed is not merely a creed for convenience but also a creed which is suited to our people in their methods and temperament. Our people have been brought up in their methods and their faith in God in this very doctrine of non-violence. Therefore it is not very difficult for our people to learn the doctrine of non-violence and be an example to the rest of the world—how in this very doctrine a country cannot only win its freedom but maintain it as well.

The two conferences that are being held to-day, one on Adult Education and the other of the Progressive writers are really interrelated because these progressive writers can help forward adult education in their own way. Books on modern science and even modern prose are very necessary for the growth of any language. As a people we

have been satisfied with the past and are fond of always singing the praise of how great our literature was in the past. I have no experience of the Telugu language to say anything about it. But from my own knowledge and study of Tamíl I can assure you that Tamil literature is really grand of which any one may be proud. There are books which describe the civilisation of the Tamils in the old days and give a vivid picture of how great the Tamil-land was in those days. I know there are equally great books in the Telugu language but I do not think we can rest content — either the Tamils or Telugus — on what we achieved in the past. The world has moved fast and unless we can produce something which will be accepted by the modern we shall really be what they would call a dead race. Our brethern of Bengal have lifted themselves up recently by the works of the great poets, Rabindranath Tagore and by the novels of Bankim Chatterjee. And even the Andhras can say that they have produced something modern, because the late Veeresalingam Panthulu did enrich your literature. But more and more books on modern methods specially in good readable prose for the common people must be produced, if we are to advance in the right way. You know most of our ancient books both in Tamil and Telugu are written in verse form. And our

literature is really enriched by poetry more than in prose writing. But modern methods and modern civilisation demand good works which can easily be read, good works which will be in the language of the common people. It is in this way that the progressive writers in the Andhra Desa can help forward a real Andhra regeneration movement. They must produce books in simple but literary and chaste language which will bring home to the common man who can read ideas and ideals through these books. Books on things happening around them, on nature study, on elementary science are absolutely necessary for modern civilisation. By these simple books they can, as I said before, help also the Adult Education Society. I know for instance, as happens even in amilnad, there has been a controversy in Andhra Desa whether you should stick to pure literary Telugu or also use some of the common terms known to the common people. But this is merely academical. And I am sure even those who stand for classical and literary Telugu will admit that it is much better to adopt a style which will be understood by the common people, and at the same time, keep to, what I would call, the chaste language. There is no use of merely producing books which will be understood by the literary men of the country. If our country is to advance and our

people are to be led in the right way we must produce books which will be understood by the common people. From what I have seen of some of the publications that have been produced by the Hindustan Publishing Company, I know they have at heart the good of the people and they are not merely relying on this controversy between the classical and ordinary languages. I would appeal to the progressive writers who are present at this conference to-day that they should keep in mind not only the classical part of the language which I recognise is all important but also they should bear in mind the help they would give to the common people who would peruse this literature. I am now very glad to have been here and to have taken part in the opening of both these conferences, one on adult-education and the other of the progressive writers of the Andhra Desa, and I am sure with the enthusiasm that has been displayed you will grow from strength to strength and help forward the movement of adult education and the production of right kind of books for enlightening the people of the Andhra Desa.

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# Mass Education—Progressive Writers:

\* GARIMELLA SATYANARAYANA, B.A.

All writers of the world whether they indulge in writing epics or histories, prose or poetry, politics or economics, novels or dramas, or do research work in literature or science essentially belong to one class or brotherhood, the chief urges for them being first to express themselves through their writings and secondly to elevate and educate their countrymen.

There is no doubt that the first of these is more important urge to all good writers. Just as the sun cannot help spreading his warm rays, the moon his sweet brightness, the wind his soothing touch and the tree its potent fruits, so good writers cannot help writing out their thoughts whether they have or not the wherewithal to publish their writings. Their duty is to write and the peoples' duty is to read them sympathetically. Those who do not read them will be the losers like some silly members in an audience who miss-

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Presidential address of the Andhra Desa Progressive Writers Conference held at Kesavaram village on 26-10-38.

the rapturous tunes of a musician or the noble exhortations of an orator by indulging themselves in a chit-chat while a noble entertainment is going on in their front.

The second urge is as important as the first. A writer writes not only for the simple satisfaction of his soul but also with a purpose to reach the public with his views and labours. Especially in this age there is not a single writer who does not write without the pious idea of educating his fellow-beings and elevating his Country. There will be no peace for him until his purpose is fulfilled.

The first urge is easy to be fulfilled for all who have paper and pen, but the second cannot be accomplished in this era of material wealth without the co-operation of the public and their generosity. At present the writings of several men are scarcely able to cross their manuscript boundaries and even the few books that are printed with great cost are scarcely able to pay their expenses. This is the fate of the Vernacular writings especially of South India. But now that a new impetus is being given by the Educational Department to the Vernaculars by making them the Vehicles of teaching the non-language subjects in the lower and higher forms, it may be hoped that we shall

see rather better days in future. Neither the Government nor the public can swerve from the responsibility of giving their full support to the eminent Vernacular writers writing for the enlightenment of the pupils and the masses. When our Text Book Committee refuses to approve the books of our leaders like Dr. B. Pattabhi Seetharamayya and Dr. J. C. Kumarappa, I need not mention anything about the fate of other writers.

In our ancient days literature and learning prospered under the direct auspices of the Kings. The Ministers and others who were rich and noble followed the example of their Kings and honoured eminent writers. But now the age of Kings is gone. The people themselves through their elected representatives have become their Governments. The people are completely surrendering themselves to the States and deriving all strength and inspiration from above; and this cannot be helped in an era of centralisation and scientific progress. Those arts crafts and cultures that are deemed necessary for purposes of the Government are making head-way and others are decaying. The Governments of various countries are lending their generous help to all these branches, at least until they are able to stand on their own legs.

The History of the adult education in the world is a standing example of how the States have made it their special problem in the interests both of themselves and their public.

The condition of adult education in India at present is very deplorable and those who realize the importance of culture in nation-building cannot afford to neglect it any longer. Ninety per cent of our population cannot read, write or count and a majority of even the few people who have learnt these arts in their childhood, are soon forgetting them when they come of age, being engaged in bread-winning activities. With this state of affairs we do not know when India can occupy an honourable place in the hierarchy of nations. Our Honourable Premier Sjt. C. Rajagopalachary has once remarked in a meeting of the students at Madras that the culture of our ancient sages is deeply ingrained in our souls; and it is that which is enabling us to-day to get on in the day-to-day existence of the world with even much difficulty in spite of our poverty and illiteracy. But if we review the affairs of the world, we can realize how impossible it is at present for an uneducated man to step out of his home and walk in the street in an intelligent manner. On the Bus and the Railway tickets, on our very doors



and on the boards of our ordinary shops, offices and residences of our eminent men and vakils, letters or figures are mercilessly attacking our eyes. The Prohibition, Health, Rural Reconstruction and other propagandists also are attacking us with their pictures, symbols, slogans and statistical figures. We have been sufficiently civilized in our Khaddar dresses, croppings of hair, Coffee hotels and cigarettes and it will be a damned shame to question a passer-by what the various names and figures on the walls and boards indicate. It has become a prime duty for all of our people to be educated in the three Rs.

I do not mean by this that we shall reach the summit of our culture with a simple process of learning the three Rs. But we cannot deny that is the first step in our culture. It is for this reason that wide propaganda is conducted against illiteracy with enlightening names like "Drive against illiteracy", Liquidation of illiteracy" and "Free and compulsory primary Education". In some of the western countries men and women have complete freedom to choose between marriage and bachelorship or maiden-hood, and—between bringing forth children or remaining barren but in the matter of educating themselves, in observing the rules of health and public sanitation, in undergoing military service and fighting for the freedom

of their father-land, they are not allowed any choice.

Nor is this problem of adult education so difficult to solve as we at first imagine. America, Great Britain, Turkey, Russia, Japan and other foreign countries have been able to solve this problem in a decade or two, and we, Indians who have already got the mental and the cultural part of it ingrained in our veins, can achieve it even sooner. All the difficulty lies only at the start—in persuading the people to learn the three Rs, in making them convinced of their importance in this age, and in training the first set of men and women in every district. When once they begin to taste the fruit of this “forbidden” but also fore-ordained tree, they cannot leave it without swallowing as much as they can. They themselves thereafter take to reading news-papers, magazines, easy books on the world-problems, and writings on arts and sciences. There are thousands of young writers in our land capable of writing and editing such literature and giving a new orientation to our ancient culture. If we do not accomplish this in the near future, real progress or unity cannot be achieved in our Country by a few passing lecturers of our propagandists.

Now, we are standing on the brink of a new era. Provincial Governments responsible to the

electorates, are handed over to us. Unless the people have real political knowledge they cannot vote for proper representatives; without some knowledge of law they cannot settle their petty disputes without wasting money in the courts; without knowing the secret of administration they cannot run the village panchayats, Co-operative societies and Trade Unions; without a proper knowledge of conducting the meetings, our conferences will become pandamoniums needing always police help; and without some knowledge of the Indian arts and sciences they may lean to degeneracy. All this is not a magical feat which can be easily effected by a few bards or radio speakers. A country-wide campaign of Adult Education must be conducted by several means. If we do not do so, the little culture what we have been able to inject into the mass-mind under the auspices of Mahatmaji's campaign is likely to become a mere back-ground without a picture. Mahatmaji himself is contemplating this silent campaign through the All India Village Industries Association and the Wardha scheme of Education. Provincial Governments and a few local Boards are nobly lending their helping hand for this campaign.

We, the Andhras have been conducting this campaign of Mass Education or Adult Education in an imperceptible manner for the last three-

decades. The Indian National Movement and the adult-education movement are the Mahalakshmi, and Gauri, the Siamese sisters born of the same mother, the nourishment given to any of them helping to the full growth of both. The first libraries in our part of the country and the first news-papers were started as early as that period. Our learned Veeresalingam Pantulu had been the first man to build our Public Platform. The platform which he created for social reform purposes developed itself gradually into a vehicle for spreading political ideas and ideals. In Mahatmaji's words his great movement of Non-Cooperation is a movement of Mass Education. It has secured "men, money and munitions" to propagate modern thoughts and broad-cast real situations of the world to the masses.

What is now wanted is to coordinate all these activities under the name of Adult Education and try to spread modern culture not only through speeches and conferences but also through teaching the people the arts of reading and writing and thus enabling them to understand things with their own initiative. Of late, this has been our dream of dreams. The few night schools that were started by our poor village school teachers in some places have not been able to make any headway. Except under an impetus of a country-wide

campaign, this stupendous devil of illiteracy cannot be driven out of this land.

The Andhra Desa Adult Education Committee published a book on "Indian Adult Education Movement" by Prof. N. G. Ranga. The same was dedicated to Sjt. S. SubbaRow, the first scientific propagandist for the Adult Education in our Andhra Desa. The schemes of Provincial Governments for Adult Education are also included in this book. To-day here our Andhra Desa Adult Education Committee presented a scheme on Adult Education along with this book to our Education and Law Minister, the Hon'ble Dr. P. Subbaroyan, with an appeal to adopt it.

With the experience gained by it, the Andhra Desa Adult Education Committee to-day, has arranged this Conference here for further progress through the help of our progressive writers.

That the present Provincial Government of Madras and our Educational Department may realize what labours we underwent and are undergoing in these directions, and what results, though short but serving as examples, we have produced. At present in four Congress Provincial Governments of India, Adult Education campaigns are contemplated by the Education Ministers and they have

published their schemes. Congress Ministries have come to stay in seven Indian Provinces and are likely to be established shortly in the other provinces also.

I cannot be excused if I close my address without a short emphasis on the duty of the Progressive Writers at this juncture. I admit that there is not much fundamental difference between the purpose of this school of writers and that of the other schools.

They are already conducting their annual Andhra Sahitya Parishads and Navya Sahitya Parishads, making innovations in styles and metres and creating tastes for newer things in the light of the wealth of their contact with the literature of other provinces and countries. They devote their attention to the artistic and aesthetic side of literature and educate the hearts and tastes of a sufficiently high standard of readers, while you have taken upon yourselves the burden of infusing new thoughts and new historical, political and economic theories through new methods of spreading swiftly the worldly knowledge among the masses. Your burden is no less important than theirs. You have to write essays, short stories, novels and dramas also along with Histories of the Countries, Text books for schools and

treatises on economics and sciences. But your mission is not merely cultural for culture's sake but the inculcation of culture into the masses through easy and correct styles and attractive manners. While they be perfecting our literary art and giving it nice finishing touches, you continue to use it as much as you can and need to fulfil your mission of spreading mass education in all its branches.

After all, we have not assembled here for making speeches or dragging on discussions with erudite orations. What we are bent upon to do is brisk action, regeneration of our masses and swift attainment of an honourable status to our Motherland in the comity of Nations.

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# Role of Progressive Writers.

## Need for Literature to the Masses.

\* Prof. N. G. RANGA, B. LITT (Oxon)

### CHAPTER I

In ancient India our Sanskrit scholars and sages tried with considerable success to evolve a comprehensive system of instructions and suggestions to be followed by writers, songsters, playwrights and poets to maintain the purity, high quality, utility and constructive capacity of literature. Though it is true that they paid too much attention to the literary needs of highly cultured sages and savants of their times and the sensual imagination of their contemporary Kings, they did attempt to reach the masses and spread among them the ideas and ideals guiding, according to them, their society through the production of Puranas (epics) Dramas, Prahasanas and lyrical ballads. Their various and varied trials to raise the cultural standards of the masses found permanent expression in our traditional Street Dramatic

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parties, the Ramaleelas, the primitive cinemas with the aid of a curtain, light and leather pictures behind it and a few singers to sing and speak for the players represented by such pictures, the Kathakali, the Harikatha, the public Recitals of Puranas (Epics), Rama Bhajana, etc. Except on rare occasions, they used for their raw material for stories, mostly mythological themes. That naturally led to the stratification, along the most unimaginative ruts in the hands of less able successors, of the themes, modes of expression and literary quality of our literature, although some poets of the masses did struggle and slightly succeed in composing and popularising some very useful and beautiful songs and ballads dealing with the life and ambitions of ordinary people.

Later, we find Plato trying to think out a proper system of literature, calculated to raise the cultural standards of people and eradicate any degrading thoughts that might have crept into life and help citizens to become more alive to their responsibilities. That he did not succeed is not his fault but there is no doubt whatsoever that he laid the foundations for the modern ideas on the role of literature and writers.

Lord Byron as well as Lord Macaulay had sung the odes on books and thus ennobled the

habit of reading into a pleasurable hobby and the writing of books into a noble profession. But literature also needed the advent of adult franchise in western European Countries, and the Great War to be lifted out of the age long ruts of conventional prose and poetry, song and ballad, the themes for which could delight and enthuse only the higher classes and capitalistic cadres of Society. It is true that Byron and Shelly, Keats and Wordsworth, Morris and Ruskin wanted a departure from the orthodox strains of literature but it was the War with all its upsurge of the masses which did really give an altogether world-wide impetus for the development of not only new schools of thought permeating literature but modern and novel modes of literary expression, calculated to reach the masses and raise their cultural equipment.

As far as selecting democratic themes, depicting the life of the masses and trying to serve the people at large through literature, are concerned Tolstoy, Ibsen, Maxim Gorki, Anatole France, Upton Sinclair, Sinclair Lewis, Bernard Shaw, and H. G. Wells may be said to have taken up the work of the French renaissance writers i. e., encyclopaedists of the nineteenth century, where they had left it, although Charles Dickens, and Heine did make attempts to follow it up. For,

though the printing press had made great progress throughout the nineteenth century and the newspaper reading habit was growing very fast and literacy was making great strides, most of the first rate writers of the last century did not follow this new direction to approach the masses and feed their mind with the thought and aspirations of their age.

India however found even in that middle-class atmosphere and the capitalistic thought of nineteenth century, tremendous food for thought. The Encyclopaedists and Renascentists, romanticists and nature-worshippers had an attraction to the awakened India of the twenties. The great Rama Mohan Roy conceived the idea of spreading the ideas of westernism among our masses and so laid the foundation for the growth of modern Bengali prose. Bankim Chandra Chatterjee in Bengal and V. K. Visalingam Pantulu in the South took up this but necessary task of virtually creating literature by developing the capacity as respectability and utility of prose in our days. We must remember that our people fully failed to develop prose to as great an extent as it deserved and never considered it as a medium for expressing their thoughts. In poetry, though such books as Raj

sekshara Vilasamu and Kathasaritsagara are brilliant exceptions.

Thanks to the example of Scott and Dickens, Bankim Chandra produced a rich crop of romantic as well as realistic literature. Due to the inspiration he has received from the "Spectator" and Goldsmith, Veeresalingam Pantulu not only created the modern Telugu prose, which in its turn stimulated the Kanarese prose, but also produced a large number of books, making use of various methods of literature from a novel to a drama, from a poem to a song, from a polemical outburst to a popular discussion of modern problems of science and civilization. Owing to the special needs of India in the realm of social reform and political freedom, they both used their pen to produce such brilliant books as AnandMath in Bengali and "Rajasekhara Vilasa" in Telugu.

Towards the close of the last century, the modern age of Rabindranath can be said to have begun. To his Bholpur Ashram, which later on grew into the Modern Shantiniketan, had resorted youngmen from all over India to derive inspiration from him, to imbibe his ideals and to learn his new methods of poetical and philosophical approach to our life. This awakening among our poets and writers acted and was reacted upon by the grow-

ing political consciousness of our middle-classes consequent upon the Bengal partition agitation and the Swadeshi movement.

Being himself a product of no ascertainable school or university and having benefited to the utmost by his want of the stereotyped educational training vouchsafed by our educational institutions, and also by his intimate contact with rural life and nature's beauties in the beautiful country side of Bengal, Rabindranath Tagore wanted to share his good luck with the growing generations of children. So he started his experiments with children's education which have proved extremely successful. His example and success fired the imagination of many a genuine nationalist and put faith into them as to the ability of education to mould the thought and character of a nation and demonstrated to their chagrin the clear signs of demoralisation brought about by the British universities and schools provided for us in our Country.

Thus was the field made ready for Mahatma's epoch making double-edged movement of non-cooperation. His description of the Indian educational system as anti-national and his call for its boycott received immediate response from the nationalist-minded people. His attempts to



view to satisfy the growing hunger of more and more people for up-to-date knowledge of modern sciences and studies. But all this has only touched a fringe of our population and the great bulk of our masses are left untouched by the literature so far made available.

This is due to various causes. One of them is the failure of our writers to live down their prejudices and preconceptions imbibed in the British Educational system established in our country. The other is that the style used and themes of studies selected have been far above the general cultural level of our masses. The third is that our writers have not realised the need for, and essentialities of, a genuine approach towards our masses mind.

Then came the Sahiti Samiti of Andhra which began to produce in prose and poetry some fine and original books taking for their raw material the very life, aspirations, ambitions of men in their social and economic activities. For the first time as it were, after the fashion of Guraoparao's and Unnava's books this group of writers, all highly educated in English and trained in French and various Indian languages, began to make ordinary Kisans or their both, Harijans and other sur

people their heroes and heroines and weave their poetry or story around their every day activities, expressing through that medium some of the noblest ideas and most inspiring ambitions. But strangely enough even till to-day these writers of the Sahiti Samiti and others like them have mostly satisfied themselves with the picturing of social conditions so far as they are concerned with sexual relations, love and domestic life and did not make any serious effort to go beyond the superficial aspect of such activities and reach the very fundamentals of the economic and social life of our masses. Therefore beyond what little effect it has had upon some of our social conditions and customs, their literature has not had any effective or discernable effect upon the economic and social conditions governing the existence of our masses. It is not too much to say that the same failure, may be of a greater degree, has been shared by the writers of almost all other parts of India.

In two things however these Sahiti Samiti writers and others like them of the Andhra can be said to have made a distinctive contribution to our literature but for which our latest developments may well neigh have become impossible. One is their selection of heroes and heroines after the life of the masses. The other, which is of even greater significance, is their generous use of the language



in actual use among our peasants and workers with all its vigour, rough exterior, Pungent idiom and expressive jargon.

It was at that stage that Mahatma Gandhi opened the first All India Progressive Writer Conference at Lucknow in April 1936, which resulted in the formation of the All India Progressive Writers Committee. This Committee has in recent months begun to publish a Quarterly, New Indian Literature by name, reviewing the various new books intended to be of a progressive character. Mahatma Gandhi has again opened the izerat conference. He has appealed to our iters to take the languages of the masses, use m in the same delicate yet intimate and affectionate manner and enrich them as they alone ! do and embellish them as befitting writers rogressive thought. He has advised them through producing modern literature breathe e atmosphere of modern thought and full cal enlightenment, they ought to try to r to the rising revolutionary tempo of our

hat with the want of funds and inadequate f whole time workers for carrying on the organisational work and the coordination literary work of various writers

different parts of India and the absence of any common, agreed and practical programme of work before them, our progressive writers' associations have not so far succeeded to make any appreciable contribution to our literature.

We must acknowledge with gratitude the pioneering work done by journalists like Bh. Satyanarayana through his Swathantra (Telugu weekly) S. Subba Rao of Palleturu fame, S. G. Acharya, N. V. Rama Naidu and P. N. Rao of Andhra who have been introducing since 1924 the language of the masses as the medium of expression for Andhra press and also S. K. D. Palliwal of the Sainik who has devoted so much space in his extremely popular weekly for espousing the cause of the Kisan since 1924.

The Andhra Kisan movement has itself come to make an original contribution by producing very valuable and revolutionary peasants' song book, which has gone through seven editions and ten reprints since 1934, and which to-day is showing the way for other similar books in other languages. This movement has already published two more books, one on cattle and another on Harijans. It is therefore a happy augury that so many of our progressive writers should have evinced so great an interest in pooling their

resources and coming to some practical decisions as to their tune of action. They cannot however achieve much success unless they agree as to the kind of literature needed just now by our people. I will therefore address myself to that problem.

We want to-day literature needed to make our people realise the urgency of the problem of winning national independence. It has to utilise every possible method of persuasion, stimulation and awakening to the realisation of one's duty towards our nation in order to goad our masses to suitable sacrifices, if and when our national leaders demand them in the interests of our cause of independence.

At the same time we must guard ourselves against the risk of narrow bigoted and exclusive nationalism, which through its sheer exclusiveness and intolerance, may prove highly suicidal to one's own peoples and disastrous to the peace of the world. Therefore a healthy international mind has to be created and one's obligations to the rest of humanity, both in his individual capacity and as a citizen of a State, have to be brought home to every body.

The history of our nation has to be studied not from the narrow and stereotyped angle of our schools and colleges but from the viewpoint of

our national development in social and economic, cultural and political spheres. In study of history special stress has to be laid upon the careers and achievements of kings and kingdoms, social reformers and social reform movements, stages of economic development and processes of transition of society economically from one kind to another. It is the reaction of any event or set of events upon the welfare of not a few but of the great masses of toilers, which ought to be studied and placed before the public. Over too much attention has in the past wrongly been paid to the doings of kings, fascinations of queens, the greed of feudal lords, the vanity of rulers, the succession of wars between different countries merely on the whims of kings and emperors, and too little to their repercussions upon the masses and the kind of their economic and social life and the causes either for their rapid progress or degeneration. Hence the need for a thorough rewriting of history in as popular a manner as possible, like Well's Outline of History but with as great an international outlook and approach towards the national sentiments and the economic needs of masses, as was attempted with much success in Pandit Jawaharlal Nehru's "Glimpses of World History".

Similarly Geography has again to be re-written with special reference to the repercussions at successive ages of the political divisions of the world on the fate of the toiling masses. The commercial and industrial, social and cultural aspects of life of various nations can be studied through the medium of geography in such a way that its study not only becomes much more interesting and pleasing even to the generally uninstructed but also indispensable and stimulating to every earnest student of life as it is in modern age.

The various main industries of any country and then of the world can and ought to be visualised, not as isolated phenomenon but as an essential part of the life of millions of people of various countries. Then alone will be possible for any one to visualise the use, importance and advantage of any industry, any processes of its manufacture, any activity of its workers and organisers financiers and leaders, to the nation in particular and humanity in general. Then people can realize the contributions made by workers or peasants or both to the common welfare of the nation. Such an education will stimulate the productive power and initiative of the workers and the consuming appetite and the consequent demand from citizens at large for the produce of that concerned industry.

Similarly stories of love, accounts of great achievements, narration of travel talks and depiction of conditions in various countries, biographies of individuals, autobiographies of various social workers, economic experts, industrialists or writers have to lay special stress on their particular significance either to the cause of social progress or economic advancement or political freedom of the masses of any country.

Everything has to be done to discourage the abdication by any citizen of his right to think independently and to act freely in the exercise of his economic freedom. Every effort must be calculated to arouse the latent curiosity of every one to know more and more about the structure of the world, the organisation of social life of peoples, and the pulsation of political life of the world. There is the extreme need for literature to make every one self-reliant, capable of independent thought and willing to think, study and learn more and more. Last but not least is the great function of literature to help a man to grow intellectually and to rise above his personal needs and aspirations and to try to see his welfare in that of the community as a whole, for the growth and well-being of which he has to strain all his resources.

To this end, some will say that an inculcation of faith in God will be necessary. There are as many people who stoutly deny this and maintain that in that way lies disaster. It is therefore safe not to lay any special stress either for or against this very ticklish aspect of life and study. Same applies to the similar problem of religions. But there can be no doubt whatsoever that our masses have to be helped to understand how at various stages of human development, various institutions like religion, priest craft, feudalism, mercantilism, industrialisation, high finance and the modern rationalization, coupled with different kinds of political Government and industrial organisation have come to help or impede their progress.

Thus, if after all this literature is produced, it is found that either incidentally or as a corollary to all this, much literature emerges with the intention of and capacity for awakening the mass mind to the realisation of the need for a revolutionary reorganisation of the present state of society, it is well and good. If however any writer ventures to make a direct bid for active propaganda for stimulating people to rebellion against established order of economic strata of society, is at liberty to do so. But he need not necessarily demand compliance with his methods and





essential that the number of our public libraries is increased. Also all these writers who show genuine desire to produce new literature and who display real aptitude as well as gift for producing good, racy or eloquent literature of some type or other have to be provided with the requisite facilities, financial or otherwise, to enable them to stay at the place of the public library and equip themselves properly to write well informed books or booklets etc.

Further it is no discredit to anybody, least of all to our writers themselves, if we recognise the fact that so many of our writers are so often victims of the bad system of education we have had in our country. They have to be helped to outgrow their prejudices and prepossessed ideas and to learn to imbibe not only modern ideas of life but also the latest conceptions of literature and effective methods of carrying on mass propaganda. To this end, a training school, either temporary or permanent, is needed to re-educate these writers to make their debut into the theatre of new literature of the progressive world.

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## CHAPTER II

The next point is that our literature has to be made available to our people as cheaply as possible. That can be achieved only if our writers are content with simple life and turn their back on the usual monetary allurements. A growing number of them are doing that. All credit to them. But a great majority of writers have yet to realise the need for this great reorientation in their own conception of life for themselves. Gandhiji has set an excellent example in this for all of us. Let our writers realise that if their writings are to carry any real and powerful appeal to our people, they must set an example of independence of cash nexus by their own simple living and high thinking. Then comes the difficulty of persuading publishing companies to sell our literature as cheaply as possible. We can and ought to induce them to be satisfied with a low margin of profits, provided we gain necessary control over the Text Book Committees and District Boards. For, if the Text Book Committees were to prescribe our progressive literature and if the Local Boards prescribe our literature alone as Text Books to students in elementary, middle and high schools, we can assure our publishers with sufficiently large sales as will yield them a minimum of profit.

At the same time the best solution is for the State itself to start a provincial Board of writers, consisting of a number of writers who are selected from a panel, elected by all the certified or trained progressive writers on the rolls of their association. It shall be the duty of this Board either to employ various writers on different salaries and allowances, not exceeding Rs. 250 per person per mensem or to make lumpsum payments for definite pieces of work done. It will thus get the requisite literature of sufficient variety, needed for the use of students in all the educational institutions recognised or run by the Government. Thus will be solved the extremely poignant poverty of so many of our writers while the profiteering, so largely prevalent in the sale of school text books will be eliminated and the trucking that goes on to-day through the Text Book Committees and Local Boards will be completely avoided.

If however such a Board is either not established or cannot be undertaken just now, the next best thing to do is to completely revise the very constitution, function and personnel of the existing Text Book Committees. It shall be the duty of such committees, consisting, as they must, of only progressive writers of sufficient reputa-

and literary achievements, to study every book sent up to them both by themselves and in co-operation with the Provincial Committee of progressive writers or any of its special sub-committees and either approve or reject it. It must also try to hold periodical meetings with representatives of teachers, parents and progressive writers, particularly the journalists and learn from them the effects upon and the reactions of masses to the new text books introduced. They have also to give whenever necessary guidance to writers as to how and in what direction new departures have to be made in the subject matter, thereof, approach to or expression of any particular subject. Thus we must aim at achieving perfect and harmonious communion between the writer, the reader, the public and the State.

Let us also remember that our books, text books, and library works, must be neatly printed and artistically produced. Every effort has to be made to avail the services of artists and cartoonists in order to introduce as many attractive and suggestive illustrations as possible into our books. Pictures by themselves have always been a great source of learning and are of the best mediums of instruction not only to the illiterate or young but also to the sophisticated adults. Therefore our

progressive writers will do well to cultivate comradesly relations with our artists and cartoonists and avail themselves of their co-operation and services.

There is also a great need for our writers to maintain and reinforce the living link with all possible mediums, from the radio and the cinema to the street dramatic parties in order to popularise our progressive literature and to push on with our cultural propaganda. Similarly it is extremely useful and essential to draw all possible inspiration and assistance from the contributions of India's cultural past in the realms of literature and art, popular propaganda and social amenities. Unfortunately it invariably happens that all these ancient educational and cultural institutions were intertwined with our past religious life. It is now our duty to utilise these institutions only in so far as they subserve cultural values and enable us to pass on to the masses, the more easily, the message of the present day world.

We have also to guard ourselves against any too narrow or exclusive policy of keeping out any writers from our organisation or sphere of influence, whose ways of interpreting or ushering of progress may be on the face of it, much different from the general conception of progres-

sive literature. Thus there must be place in our midst for not only communists, socialists and nationalists but also to those who believe in economic liberalism, political radicalism, anti-priestcraft and democratisation of religious faiths and methods, social reform and rural re-construction. The main function of our organisation must be to constantly attempt to make the ranks of all these writers of variegated ideas and ideals to approximate with each other by raising the general radical tempo of their thought and revolutionising their methods for achieving their aims and also by making them realise that every thing they do must always tend to rationalise peoples' ideas and stimulate original thought in the minds of our masses.

Under any circumstances, it is the sacred duty of all our progressive writers to avoid mutual bickerings and doctrinaire quarrels. It is in their interests to give as large a scope for experiments in various directions of art and literature and to set a true example of toleration for the free expression of what may easily be taken as literary eccentricity on the part of our writers in order to ensure the development of ever new themes, expressions, style or general quality of various aspects of our literature.

If it can find resources to attempt it, our association has also to warn our writers as well as the public as to the wrong kind of literature and publish a list of books produced during the previous year which are not calculated to serve the progressive needs of our society. This task is particularly onerous to be discharged since acute differences may very well arise among our writers as to whether any particular book or writing is definitely against progress. So we may very well wait for some time before undertaking this task.

Quite an appreciable number of writers are bound to, for a long time to come, work as reporters, journalists engaged in or outside the offices of various news papers. They have to attempt to permeate these papers with their style and idioms developed from out of the language of the toilers specially for the use of the masses and give expression to their yearnings and aspirations for the uplift of the workers and peasants. It is their task to see, either by persuasion or through their influence, that more and more prominence is given in the columns of these newspapers to the sufferings of the masses, their needs and their other news and the public are constantly kept in touch with the movements working among peasants and workers for their economic, social and political advancement.

It will be their task also to conduct study circles among the press workers and stimulate their intellect and cultural interests. It is through this mutual co-operation between these very essential partners of the world of our press, that there is some hope of being able to counteract to some extent and whenever needed, the poisonous propaganda of the Press Lords to prejudice or delude or keep in ignorance the general public as to the real responsibilities of the public towards any section of our peasants or workers.

The progressive writers' association can also think out various themes of life of our common people on which writers can develop their novels, plays, short stories, poems or songs. It is necessary to publish from time to time or at least once a year a synopsis of such themes and welcome the contributions of our writers. Once a year a competition may be held to judge as to the order of merit of these productions and the results published. Portions of such books or writings which are adjudged to be the first four or six of every kind i.e., prose or poetry, song or ballad, story or play, political essay or social dialogue may conveniently be got published in the special progressive writers' day's numbers of our Press.



Coming to what our progressive writers can do by their own efforts, I wish to suggest the organisation of a National Day or Week for progressive thought and writing (saraswathi). On that day it will be their task to meet in their various gatherings in addition to holding public meetings to give recitals of their best songs and regale their songs, poems, plays or other original writings, exchange their thoughts over the literature produced during the past year and prepare a programme of work and development of literature in those aspects which are most neglected or best needed for the time being by the national exigencies. They have also to publish on that day an anthology of extracts from the best literature produced during the past year, and also a list of all the publications, with biographical notes of authors and synopsis of the contents of those publications and an appreciation of the place of such new literature in the literary world and its contribution to the raising of social values of society. They have to invoke the aid of the press through their own pressure from inside and also by stimulating a demand from the public in publishing special progressive writers' numbers (or issues) giving special publicity to our progressive writers, their productions, the various aspects of our literature which are in need of renovation or

development, the need for progressive literature, its contribution to our economic and social life. This naturally necessitates the cultivation of the public mind by our writers to appreciate the need for and the advantages of progressive literature. For this purpose, our writers have to found new popular theatres, organise public mass dances, encourage the development of street dramatic parties, educational films, amateurish (drama literature, study circles) dramatic parties, literature study circles, debating societies, public parliaments among different sections of our people so as to popularise progressive literature and create a taste for it among the general public.

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## APPENDIX No. 1.

### Andhra Desa Progressive Writers' Conference.

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#### Resolutions.

1. This Conference appeals to the Andhra writers to pay better attention to the development of the beauties of our literature, not only along the usual lines of depicting the life, needs and aspirations of the upper and middle-classes but also along the latest radical literary artists' methods, namely, dealing with the economic and social life, hopes and ambitions of the masses both in their family life and in their collective activities and achievements in relating to all strata of society.

2. This Conference therefore strongly emphasises the fact that literature bearing upon the various phases of agriculture and cottage and other industries, all factors of production, the bearing of industry on our social life and the need for betterment of the economic capacity and conditions of the masses, is the need of the hour.

3. This Conference realises the growing need for popularising colloquial styles and language and utilising rural themes, life of the masses and their

environment and embellishing the life, social atmosphere, and the cultural activities of the toiling millions who have been mostly neglected by our literature and writers.

4. This Conference however warns the writers that colloquialisms vary from District to District and therefore exhorts them to strive to avoid exclusively used expressions as far as possible. This Conference pays its homage to all those pioneering writers, starting from the celebrated Potanna, Vemana, Vemulavada down to the writers of the present day, including Veeresalingam Pantulu, Guruzada Apparao, Gidugu Ramamurty, the brilliant poets of the Sahithi Samithi, and the editors and writers of our Telugu Daily and Weekly Press for adopting and popularising the language of the common people in the literature of the day and offers its felicitations to writers as well as leaders.

5. This Conference is keenly conscious of the need for a new literature specially suited to the needs of adult education of India, intended for their political, social and cultural development and appeals to writers to produce the necessary literature and get it published at the lowest possible prices through Publishing Houses interested in the spread of knowledge.

6. This Conference deplores the spread of standardised but lifeless style and expression of our language through our schools, although everyone knows that such language is almost alien to the real genius of our masses and far removed from the needs of our common people.

7. This Conference particularly abhors the production of "Railway Books" masquerading as literature and deplores the growing tendency on the part of some of our writers to produce imitation French Sex literature which is alien to our culture and is likely to give a wrong turn to the tastes of our youths who fortunately are showing a commendable capacity to grapple with our social and economic problems, including those of sex and family life, in a rational manner.

8. This Conference therefore calls upon the Progressive Writers' Association to publish from time to time half yearly or annual lists of approved books, considered to be good literature for the masses.

9. This Conference is most unhappy at the unreadiness of Andhra to patronize our publishing houses, purchase their books and thus encourage the development of our literature and opines that the capacity of our public to purchase good and up-to-date literature can and ought to be stimulated.

10. This Conference is definitely of the opinion that all people who desire the advancement of the culture of our people ought to consider it to be one of their most sacred duties to popularise the purchase, reading and appreciation of our modern literature produced by progressive minded writers.

11. This Conference therefore urges upon all our writers and educated youth, the extreme need for taking upon themselves the duty of selling approved books of our authors.

12. This Conference calls upon the Progressive Writers' Association to celebrate the Saraswathi Puja day as the Kavitha day and appeals to the press to issue on that day special Numbers, publishing the names, photographs, biographical sketches, nature of their literary continuations, reviews of the best books of the year, list of books, of the year, and free advertisements of as many books as possible selected from the list of books approved by the Progressive Writers' Association.

13. This Conference welcomes the principles underlying the Wardha Education Scheme but hopes that too much stress will not be laid on the self-sufficiency of the scheme in so far as children below 12 years of age are concerned and that provision will be made to give a wide choice for the selection of the crafts.

14. This Conference is not fully satisfied with the present text books but at the same time realises the extreme danger of inculcating to elementary school children anarchical ideas of all sufficing nationalism and patriotism and therefore calls upon writers to write text books in such a way that a proper love of both nationalism and internationalism, humanity as opposed to communalism, is inculcated, admiration for our national leadership, history and social values, ethical standards common to all religious groups is stimulated and knowledge of Indian Industrial needs and achievements, arts and crafts, ancient and modern literature is disseminated.

15. This Conference therefore calls upon the Progressive Writers' Association to prepare some specimen text books, suitable for various classes of students and for this purpose, suggests the holding of competitions between writers for the best text books.

16. This Conference is particularly anxious to reduce the present abnormally high prices of text books and their number prescribed for students of any class and deems it unworthy of our Publishing Companies to exploit our children and their poor parents in such an unconscionable manner.

17. This Conference therefore calls upon the Progressive Writers' Association to enquire into the economics of publishing these text books and to publish the schedule of maximum prices which along will be permissible so as to protect the parents and children from being exploited by publishers while ensuring reasonable returns to the publishers.

18. This Conference welcomes the emergence of three Daily Andhra papers and many new Weeklies and Monthlies and congratulates the editors and contributors of some of the weeklies upon their successful attempts at raising the standard of journalism, using the colloquial styles and expressions, utilising more and more pictures and photographs to popularise newspaper reading among our adults.

19. This Conference therefore calls upon the Progressive Writers' Association to conduct in cooperation with or under the management of the journalists' Association periodical conferences in order to enable journalists and writers to meet one another, exchange their thoughts, work out tentative plans for the uplift of the masses and agree upon the common measure of agreement in regard to public matters so as to protect the basic interests of the masses despite the control



press by political reactionaries and selfish capitalists or their agents.

20. This Conference however deplores the paucity of the reading public in Andhra Desa with a population of  $2\frac{1}{2}$  crores as against Guzerat which supports two dailies with a population of 10 millions, while the Mahrashttras who are about 15 millions support 6 dailies.

21. This Conference is shocked at the unwillingness of Government to radically revise the constitution of the Text Book Committee, which as it has been constituted, has been rightly condemned as unprogressive and unpatriotic in its ideals and anti-diluvian in its conceptions of literature and declares that unless Government reconstitutes the committee, revises its powers and puts its work in harmony with the progressive writers, along the modern conceptions of literature, style, literary themes and humanism, the education given in our schools will be thoroughly unrelated to the life of our people and injurious to the proper growth of our cultural life.

22. This Conference is strongly of the opinion that more and more literature is needed for the use of our schools and libraries and therefore calls upon the Progressive Writers' Association to prepare a list of subjects on which books are needed,

synopsis of a large number of studies, — both in outline and as manuals — for the guidance of writers and encourage writers to write as many books as possible on various questions of both permanent and topical interest in manageable and marketable proportions and do everything possible for their publication at cheap prices by our publishing houses.

23. In view of the inability of most of our modern writers to get their books or collections published if not at a profit, at least with a reasonable assurance of the returns of their capital and the general poverty of most of them. This Conference calls upon the Progressive Writers' Association to publish once a year at least one anthology of 300 to 400 pages, containing the best contribution in song and poetry of all our progressive writers and price it cheaply and requests the press and all journalists to see that such anthologies are freely advertised and the book-sellers to effect their sales without asking for their full commission. This Conference trusts that in course of time, prose collections also will be published by the progressive writers' association.

24. This Conference requests Government to prescribe such anthologies as Text books for various High School and College classes. The

profits, if any, are to be devoted for the maintenance of or publication of the writings of the best but the poorest writers in prose and poetry.

25. This Conference calls upon the Ministry to open a publishing department for the publication notably of text books in Telugu which would ere long be required for adoption in schools and colleges on all subjects including scientifics.

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## APPENDIX No. 2.

### Adult Literacy in the Punjab Government.

Adult literacy campaign was inaugurated in the Punjab in the year 1921—22 when provision of schools for adults was first made. The teaching in these schools was imparted to the adults collectively and the classes were started either by the local bodies in their vernacular schools or by private individuals and associations in their own privately managed schools. The teaching work was carried on largely by school teachers at night and for this reason these schools came to be popularly known as “Night Schools”. For this extra work done by the school masters an honorarium was generally paid to them as also a small extra amount for contingent expenses, such as oil, registers and rent of the room.

The number of adult schools and the enrolment therein for the past 15 years is supplied in the sub-joined table:—

#### Progress of Adult Literacy (Males) in Punjab.

<i>Year.</i>	<i>No. of schools.</i>		<i>No. of pupils.</i>	
1922—23	...	630	...	17,776
1923—24	...	1,528	...	40,883

<i>Year.</i>	<i>No. of schools.</i>		<i>No. of pupils.</i>
1924—25	...	2,373	61,961
1925—26	...	3,206	85,371
1926—27	...	3,784	98,414
1927—28	...	3,338	90,834
1928—29	...	2,165	51,852
1929—30	...	2,157	48,997
1930—31	...	1,956	45,788
1931—32	...	585	12,696
1932—33	...	348	8,131
1933—34	...	322	6,745
1934—35	...	256	6,142
1935—36	...	201	4,950
1936—37	...	189	4,988

In the year 1926—27, the peak year in this respect, the number of schools rose in 5 years to the highly flattering figure of 3784 and the enrolment therein to 98,761. Ten years after this, i. e., in the year 1936—37 the number of schools dwindled down to 189 and the enrolment to 4988. It will be clear from the above statement that during the first five years of their institution the schools rose from 630 to 3784 and the enrolment from 17776 to 98414. Later on during the next quinquennium, however, the fall both in the number of schools and the enrolment was as fast as was the rise in the previous quinquennium —

from 3784 to 585 in the number of schools and from 98414 to 12696 in enrolment. In the past quinquennium the decrease has continued unabated, viz. from 585 to 189 in the number of schools and from 12696 to 4988 in enrolment.

During the past few years, particularly in the lean years of financial stringency, the Department was constrained to survey the position of the adult schools in the province rather critically in order to adjudge the benefits that were being conferred through them on the masses. Quite a large number of flaws were detected, the chief being *inter alia* the existence of fictitious enrolment and not unoften of 'Paper' schools. The local bodies were in consequence directed by the department to restrict their activities in this connection and particularly to eliminate the possibility of maintaining or encouraging inefficient, ineffective and bogus schools.

A careful study of the situation led to another irresistible conclusion which was that the classes had not reached that high pinnacle of popularity that was being ascribed to them by a superficial statistical study. For, even although the enrolment in, and the number of schools were apparently highly gratifying the issue of the number of literacy certificates was extremely

disappointing — about 10 per cent of the total enrolment. This was a clear indication of a colossal wastage of time, labour and money. It was further discovered that there was something radically and inherently wrong in the whole system, particularly in the methods of teaching the adults as distinct from the teaching of children. The progress of the adults through unpleasant, unpsychological and unwholesome methods was slow and this led to the large leakage and to the almost universal unpopularity of institutions.

Some of the outstanding defects noted by the Department may briefly be summarised as:— application of unsuitable methods of teaching, viz. those used for children — sometimes unpleasant and unpsychological; collective teaching of adults, not unoften with young boys, by unenthusiastic teachers ignorant of adult psychology and fagged out after a hard day's toil in boys' schools; dearth of suitable text books and well-defined and properly designed courses of instruction; non-existence of continuation literature and of any periodical and magazine suitable to the taste and inclination of the adults; public apathy because of insufficient and unsuitable propaganda to awaken public opinion and, last of all, lack of devoted, selfless and zealous volunteers.

In February, 1937, Dr. Laubach, whose name is by now a household word in the domain of adult literacy arrived in the Punjab and called a conference of officials and unofficials at the Village Teachers' Training School, Moga, for the purpose of explaining the method he had applied very successfully to the backward population of the Phillipine Islands where according to his statement the percentage of literacy had in three years, 1929—32, gone up by 40 per cent enrolling as many as 41000 members to the list of 'literate' in this period. The method he advocated has been very happily expressed in the slogan 'each one teach one', 'the enlightened to enlighten' or in Urdu 'Parho and Parhao'. The D. P. I. deputed Mr. P. D. Bhanot, one of his headquarter officers, to attend the conference for the purpose of advising the Department as to the suitability and applicability of the method, on a wider scale, to the whole province. At the conclusion of the conference a continuation committee was organized at Moga under the direction of the Rev. Dr. and Mrs. Harper with the purpose of carrying on experimental work and of preparing suitable literature on the lines and technique suggested by Dr. Laubach. The Department subsidised this Committee in March, 1937, by Rs. 350/- to carry on the work under the auspices of the Edu. ~~Commission~~



Department. Primers in Urdu and in Punjabi (in Persian Scripts) were prepared. A body of Mission teachers and other workers underwent a course of training in the Laubach method of teaching and the campaign took a real start in May, 1937. No less than 12 mission stations and other school teachers started the experiment in right earnest. In November stock was taken of the results achieved and it was reported that results were simply marvellous and most unexpected. In some places people even with a very low intelligence quotient could be made to read quite fluently in about 3 months' time — some even in 10 weeks. People of different ages started to read. An old lady of 69, a cook in a girls' boarding house, had learnt to read in four months' time. The men and women who had learnt to read made an effort to teach others. In January, 1938, Rs. 700/- more were paid to the continuation Committee for the preparation of more literature.

As the time went on the demand for primers grew apace which was a true index of the popularity of the campaign. The Mission School at Moga could not with the small grant awarded by the Department for carrying on experimental work meet the demand.

In the summer of this year the Hon'ble Minister of Education made through D. P. I. a province-wide appeal to all institutions, public and private, their pupils and teachers and to all literate persons, to cooperate with him in eradicating illiteracy from the Province. This appeal came just in time when schools and colleges were about to close for the summer vacation. Quite a large number of schools and colleges, both in Lahore and outside, promised to take up the work during the vacation, and the demand for suitable literature became quite insistent. 16,000 primers Urdu and Punjabi were bought by the Department for free distribution from Mission Press, Kharar, at a cost of Rs. 1000/-. 20,000 primers were printed by Rao Sahib L. Ram Jawaya Kapur on behalf of Messrs. Uttar Chand Kapur & Sons. During the last four or five months the demand for the supply of primers has been pouring in regularly in large numbers. Colleges, schools, inspecting officers, missionaries, private bodies and other associations have been asking for these primers. So far the Department has been able to distribute 39,422 books free of cost and free of postage.

We have at present two primers in Urdu and one in Punjabi. A basic vocabulary is being

prepared and a few pamphlets on continuation literature have also been prepared.

Dr. Laubach's method has during the past  $1\frac{1}{2}$  years been given a very fair trial by the continuation committee, by several individual workers and also by the pupil teachers in our normal school. At all the places the new method has been extremely successful and has appealed to the adult mind. A large number of Mission stations have tried the method on the poor and backward depressed class Christians with wonderfully rapid results. For instance, it is stated that some villagers have been able to start reading the Gospels in 10 weeks' time. Normal school, Karnal, has given the method a trial on the under trial prisoners in the local sub-jail. The Lalamusa Normal School has tried it on the railway employees and the Harijans of the town, while Gakhar has made it intensively applicable to the teaching of adults in a village called Kot Nura. Stress is being laid on voluntary work through 'each one teach one'. During the last summer vacation Gakhar school pupil-teachers taught as many as 608 adults and Lalamusa 1556.

It has been fully established by now, through the various experiments conducted in different places and under diverse circumstances

that based as it is on sound adult psychology and on an interesting mode of teaching. the method advanced by Dr. Laubach, if carried out in its real spirit is bound to expedite the learning power of the illiterates.

From the reports received by the Department from various sources from time to time we feel convinced that adult literacy is abroad. What is needed is enthusiasm and sacrifice of a little time. In no other sphere of life has a Punjabi lacked in these qualities and we feel that he will not be wanting in these for this noble work, but will bring his indomitable will to bear upon the eradication of the demon, of illiteracy from his mother land.

We are undoubtedly moving slowly but we mean to achieve the goal steadily as we wish to be sure of our ground and to avoid all our old pitfalls, we further desire through stress on voluntary work to inculcate in the minds of the rising generation that the liquidation of illiteracy is a moral obligation and a national work for every true and patriotic Punjabi.

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## APPENDIX No. 3.

**\* A tentative scheme prepared by  
The Andhra Desa Adult Education Committee.**

To

Dr. P. SUBBAROYAN,

Our Congress Education Minister.

*Dear Brother,*

We submit to you this tentative scheme of adult educational campaign to be inaugurated by Government with the co-operation of our association. As you are aware, our association and its organisers have had some little experience in this field since 1926. We are extremely anxious that in these days of the Congress Ministry a really effective campaign be inaugurated under the guidance of an expert body and carried on in a missionary manner by our educated, nationalist-minded youngmen. We have therefore put down a few suggestions as to the lines of this work and the manner in which our association proposed to assist Government while the same line drawing on the co-operation and wisdom of the various

\* This scheme handed over to the Hon'ble Education and Law Minister to the Government of Madras at Kesavaram on 26—10—1938.

popular organisations, most intimately in touch with the masses. We may inform you incidentally that our President, Dr. B. Pattabhi Seetharamayya has all along taken deep interest in the problem of adult education; while our Vice-President Prof. Ranga has studied the question deeply during his long sojourn in the West and later in particular relation to our country. Our Secretary, Sjt. S. Subba Rao is virtually the father of Indian Adult Educational methods, being the first in the field with his Rural Reconstruction Schools of 1926—31 Rural Libraries; Village Panchayats etc., while our Joint Secretary, Sjt. G. Satyanarayana has led the way in composing popular ballads in modern Telugu in addition to being the principal of the Rajahmundry Rural Reconstruction school of 1931 and Sjt. Ayyanki Venkata Ramanayya, a member of our Education Committee, is the founder of the All India Library Movement; Hon'ble V. Rama Das Pantulu, another member of the Executive has started a large number of Co-operative Training Schools etc., and while Sjt. N. Satyanarayana, our Treasurer helped to finance and popularise schemes of Rural Reconstruction, has done much pioneering educational work since 1926 through Panchayats and Co-operative Movement.

We hope therefore that you will try your best to inaugurate an effective campaign for rooting out illiteracy, educating the mind, and developing the cultural attainments of the adult population of the country through a scheme of National service to be organized by the National Ministry. We assure you that our organization is a purely Educational one and that no particular faith or dogma will stand in the way of a whole hearted co-operation between itself and Government in our common efforts to banish ignorance and to spread light in our villages and towns.

With such hopes and indeed it is that we present to you this publication of our Society, namely "The Indian Adult Education Movement" by Prof. Ranga. We feel sure that apart from the ideological developments on our Congress educational ideas and ideals which are indicated in this work, you will find that there is a lot of ground covered by it which is common to all Congressmen and genuine nationalists and we hope that you will do all that you can to develop adult educational movement on these agreed lines.

Yours Fraternally,  
THE ANDHRA DESA ADULT  
EDUCATION COMMITTEE,  
Kovvur, W. Godavary.

## Our Scheme for Adult Education.

- I. Anti-illiteracy Campaign; Mass Literacy Campaign.
- II. Extra School Activities.
- III. Continuation Classes (Schools).
- IV. Cultural Development of Literates.

### I. Anti-Illiteracy Campaign.

1. Students' Leagues—Teachers' Guilds, Occasional but periodical service.
2. Batches of campaigners — visiting villages, to carry on anti-illiteracy campaign.
  - (a) all unemployed trained teachers.
  - (b) all educated men and women. 1. local  
2. recruits.
3. In work, students and teachers will be merged in the batches of campaigners.
  - (a) One village, both night and day schools; schools run in the village and on the fields, for fixed period, one month or six weeks.
  - (b) Their maintenance — buildings, food to be provided by the village Panchayat, Co-operative society or villagers. Cloths and pocket money to be provided by the State i.e., Government and Local Boards.



4. Six weeks' training for the campaigners in the various popular methods of teaching literacy.
5. Equipment — each batch to be provided with (a) books written in the local styles and peoples' themes. (b) Magic lantern with slides on R. R. etc. (c) maps, black-board, photos of historical and national leaders. (d) some musical instrument; harmonium or Gramophone, or Radio.

Our Society's part:— We can train these campaigners.

- (a) with the help of two or three educationists supplied by the Department.
- (b) we can produce peoples' literature useful for the beginners in literacy among adults.
- (c) we will select the photos, pictures, slides.
- (d) arrange competitions between villages and villages. campaigners and campaigners, with the co-operation of Village Panchayats. Co-operative Societies. Congress Committees, Ryots and Work Labour Associations. Rural Libraries.
- (e) we can organise Rural Library, Cottage Industry, Fine Arts Exhibitions.

## II. Extra — School Education.

- A (1) to take students of local schools to (a) Rural Library (b) places of historical interest, (c) to the local lakes, sea, river, mountain or other places of interest.
- (2) to popularise books written on nationalist lines among students, to inculcate a love of books, learning history and geography, economics and sociology among such students.
- (3) to organise recitals, theatricals, popular debates, musical performances etc., and develop competitions among such students.

B. Our Society will work in all these directions in co-operation with all the local public institutions and with the active assistance of the local teachers and campaigners.

## III. Continuation Schools.

- (1) to prevent the relapse of literates into illiteracy, it is necessary to induce and encourage youths to go to the local Library, whether it is separate from the school library or not.

- (2) to produce popular literature, fit for such adults, with a good admixture of stories, historical and sociological studies.
- (3) to encourage them to develop their powers of elocution, organisation and leadership through their part in the local debates, meetings etc. organised independently and also in conjunction with similar functions for school children.
- (4) to persuade them to join the campaigners, to run educational work for children as well as illiterate adults.
- (5) to organise schools — temporary or otherwise — to teach them music, oratory, histrionic arts, arts and crafts.

#### IV. Cultural Development of Literates.

##### A (1) Excursions.

- (2) Recitations from the most popular and famous works.
- (3) Public Debates (Parliaments) on topical problems and obtaining the local leaders to take part in such debates of youths.
- (4) Organising Local Libraries, Reading Rooms. Wall News Papers.

- (5) Essay writing, Journalism in its elements, encouraging the development of play-writing.
- (6) Magic lantern, Radio, Gramophone concerts.
- (7) Public health, Sanitation — education in exhibitions of village planning, House Decoration, Scientific and nourishing dietary — contests.
- (8) These people have also to be encouraged to take part in all the activities devised or popularised for the continuation students.
- (9) Night or evening gatherings for these people after their work in the fields for providing for them advanced knowledge of cultural and sociological subjects, News paper reading among them coupled with important discussions on temporary politics and other matters.
- (10) Use of Radio and other modern methods for spreading knowledge.

B. *Our Association's taste would be:—*

- (1) to prepare information about places to which excursions are to be organised.
- (2) matter (poems, songs, books) to be used in recitals, to be indicated.

- (3) to suggest weekly or periodical subjects for public debates and to arrange for their publicity — to circulate preciser outlines of arguments and counter arguments for such debates.
- (4) in co-operation with the Library Associations etc., to publish from time to time list of books considered to be useful for various grades of children, adults etc.,
- (5) to suggest subjects for essay writing etc.
- (6) to popularise the Wardha and other methods of Village Sanitation, Public Health and Village planning and house decoration.
- (7) to prepare text books for night schools.
- (8) as in the case of other groups of students, to prepare a list of and supply the photos maps, pictures etc., needed for these students,
- (9) to get text books written,
- (10) to select and popularise non-controvercial but patriotic songs, poems, ballads needed by the masses and villagers intended to stimulate them for self-help.

## V. Training of Teachers.

For all these things, trained teachers are necessary. Our Association is competent to provide that training to the present teachers employed in elementary, middle and high schools, as well as to the newly recruited campaigners. As the methods employed for teaching adults form part of a technique different from that employed for teaching children, this special training is absolutely necessary. It can be arranged as a refresher course for trained teachers either already employed or those who seek employment.

## Government and our Society.

Just as the A. I. S. A. is recognised by Government as the proper authority to distribute the Hand-Spinning Grant among all the deserving weavers' and spinners' societies, so also our society ought to be availed of for the distribution of Government grants to various institutions catering to the educational needs of adults; we admit that Government may have the ultimate right to waive when necessary any of our recommendations and suggest alterations to be carried out by us.

Similarly just as Government has recognised the need to get its teachers for the Vidya-mandir trained at Wardha, so also we suggest that we privileged to provide the training needed for the campaigners, and also the propagandists and teachers needed for carrying out this programme. Naturally it follows that our Society, conjointly with the Progressive Writers' Association ought to be authorised to get text books written, to suggest lists of suitable books for the Text Book Committee, which itself must undergo radical changes in its constitution and to prepare or approve lists of books suitable for libraries, continuation schools and campaigners.

We do recognise the need for close co-operation between our various local organisations and the officers of the Department. So we suggest for that purpose that there shall be in every District a committee for Adult Education, consisting of equal number of representatives of District Board Teachers' Guilds, Congress, Ryots, workers and Library Associations plus the local D. E. O. and presided over by anyone selected from a panel of the most distinguished non-official educationists of the District.

As for our Provincial Co-operation, we suggest that a special sub-committee for the province

be appointed, the members of which shall be selected conjointly by our society and the Minister concerned. In no case shall there be more than two officials and two educationists who are actually in employment suggested by the Government and the majority of the Committee shall consist of non-official educationists. Either the President or the Vice-President and the Secretary of this sub-committee shall be those suggested by our Committee.

It shall be the duty of this Committee to deal with all matters concerning finance and in all other matters, it shall continuously be in touch with our Provincial Association and Government and except under extraordinary circumstances, it shall implement the recommendations made by our Association.

We make bold to suggest these lines of organisation for the development of adult education because of the fact that we have been fortunate enough to gain much pioneering experience in various methods of adult education and we have achieved a large amount of succession and work. It is no exaggeration to say that our Society claims the most unique experience in the whole of India in this sphere of work, just as



Wardha has supreme claims in regard to Vidya-mandir education and Village Industries.

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The rest of the schemes of the other Provincial Governments can be found in the book of "Indian Adult Education Movement" by Prof. N. G. Ranga.

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## APPENDIX No. 4

### Courses of study for Journalism.

History of Journalism in India and abroad.

Makers of Modern Journalism.

Practical Journalism:—

- (1) Technique of Journalism. (2) Romance of the Production of daily paper. (3) Journalistic writing. (4) News collection and distribution. (Publicity service) (5) Principles and types of Journalism. (6) Elements of Geography, political and Economic. (7) Civics and citizenship including local, Provincial, and Central Governments. Nationality and internationalism, minority question and League of Nations. (8) The literary form and the technique of News papers including Composition, Precise writing, Punctuation, Spelling, Typography, and in the case of vernacular journalists, Translation. (9) History of Modern times. (10) Constitutional History. (11) Economics with special reference to India. (12) Political Science and constitutional Law. (13) Indian Constitution and Government. (14) Elementary Science. (15) Education and Public Health. (16) Commerce and Agriculture.

(17) Social Science. (18) Art. (19) Short hand. (20) Type-writing. (21) Book-keeping (Elementary).

4. News paper Manufacture:—

- (1) Printing Presses. (2) Inks. (3) Paper.
- (4) Electrotyping and Steno-typing.
- (5) Type-setting and type casting machines. (6) Process for reproducing illustrations. (7) Folding. (8) Binding.
- (9) Mailing.

5. Relations of the owner of a News paper, Publisher, Editor and reporters.

6. Freedom of the Press:—

- (1) Indian and abroad.

7. Law for Journalists:—

- (1) Law of the Press. (2) Copyright Act.
- (3) International Copyright Act. (4) Libel Act. (5) Sedition Act. (6) Damages.
- (7) Liabilities of the Publisher, Editor, Reporter, and Contributor.

8. Pictorial Journalism:—

- (1) Photographs. (2) Sketches. (3) Cartoons.

9. Art of advertising:—

- (1) Make up and display.

10. Statistics and reference books and how to use them.

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## APPENDIX No. 5.

### Agreements between Authors and Publishers.

In our Country very few publishing Companies are working on business lines. Many companies are working on patriotic principles. So some of the authors are giving their works freely to the publishers and some on terms. In the business side there are two methods. One is the profit sharing and the other is Royalty. In profit-sharing the publishers will get 10 to 15 per cent. That is to say, if the first edition of a book has cost Rs. 1500 and been sold for Rs. 2250, the publishers' 15 per cent will be calculated on that Rs. 2250 (not on the profit Rs. 750). So the publishers get Rs. 543-12-0 against the Authors' Rs. 206-4-0. In this case the author must have complete confidence in the absolute honesty of his publishing company or firm for the accounts.

The Royalty arrangement is better than profit sharing. In most cases royalty on a first book begins at 10 per cent of the publishers' price. If the book sales are increased from 2000 to 3000 the royalty amounts to 15 per cent. Fifteen per cent is the top-most royalty.

There is a third method also in this business. That is copyright. This arises when a pub :

gives the author a lumpsum for all rights in his book. It should be remembered that copyright carries with it all rights, as more than one unfortunate author has a cause to deplore. It is a deadly weapon in the hands of a dishonest publisher. For, if those rights be ill-used the unfortunate author will deeply regret the bargain.

The authors and publishers must study the Libel Act, Copyright Act and the International Copyright Act, before entering into the agreement.

*Account Book for the Writers.*

Title of the Manuscript.	Where sent.	When sent.	Returned or Accepted.	Payment.		
				Rs.	A.	P.

**On Correcting Proofs.**

Proof correction also is an art of Science. This must be learnt both by the authors and publishers for the good reputation as well for the authors and publishers.

*Signs used in correcting proofs.*

X	Change bad letter
⌞	Push down space
9	Turn
8	Take out ( <i>delete</i> )
^	Left out; insert
#	Insert space
v	Even spacing
u	Less space
c	Close up entirely
⊙	Period
/	Comma
⊕	Colon
;/	Semicolon
∇	Apostrophe
∨	Quotation
-/	Hyphen
≡	Straighten lines
⌊	Bring matter to the left
⌋	Bring matter to the right
/	One-em dash
⤵	Push down the lead
¶	Paragraph

No ¶ No paragraph

*w. f.* Wrong fount

..... Let it stand

*stet* Let it stand

*tr.* ∞ Transpose

*Caps.* Capital letter

*s. c.* Small caps

*l. c.* Lower case or small le'

*Ital.* Italics

*Rom.* Roman

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## APPENDIX NO. 6.

### **The Indian Progressive Writers' Association.**

The first All India Progressive Writers' Conference was held at Lucknow in April 1936 under the Presidency of Late Premchand. (The primer short story writer and novelist who died last year).

The second All India Progressive Writers' Conference held at Calcutta on the 24th and 25th December 1938. The proceedings of the Conference were conducted by a presidium consisting of Dr. Mulk Raj Anand, and Sjt. Sudhindra Nath Datta.

### **Resolutions of the Second All India Progressive Writers' Conference.**

1. Whereas the full cultural development of India is not possible while the country is under imperialist foreign domination; whereas the present illiteracy of the vast numbers of the Indian people, the decay of our arts, and comparative backwardness of Indian literature can be traced to the exploitation of India by British Imperialism and the deliberate suppression or neglect by it of Indian cultural growth, the Conference declares that it is the sacred duty of all those who love culture to align themselves with those forces in our country which are fighting for the political emancipation of India and to help through their



writings and moral and material forces at their disposal the struggle for freedom of the Indian people.

2. This Conference expresses its solidarity with the writers and artists of the world who are fighting against reaction, Fascism and Imperialism and extends its greetings to persons and organisations that have suffered in this cause particularly in Germany, Spain and China. This Conference is of opinion that literature and art are the heritage of the whole of humanity and are not divisible in racial, national or geographical boundaries. This Conference declares that the progressive writers of India stand in the ranks of those who are striving against all odds to build a new social order based on equality, freedom and peace and that they shall strive against the anti-cultural forces of Fascism and militarism. This Conference of Indian writers and intellectuals resolves to help forces of international peace and such national aspirations as are consistent with them.

3. While welcoming the extension of civil liberties of Indians under the Congress Ministries, this Conference protests against restriction on freedom of speech in certain Provinces and Indian States, and the ban against entry of progressive

literature in this country imposed by the Government of India in the form of Sea Customs Act or special notifications. This Conference is of opinion that such restrictions and bans are serious checks on free cultural development of the country and calls upon all persons and organisations interested in the growth of progressive ideas to secure the reversal of this policy.

4. This Conference welcomes the efforts of Provincial Governments and other organisations to reorganise the system of education and remove illiteracy. This Conference, is however, of opinion that the teaching of cultural subjects should not be subordinated to the idea of self-supporting system. This Conference condemns the attempts of reactionaries in the country to retard the introduction of progressive measures in the educational system and calls upon the Provincial Governments to refuse to introduce communalism, sectarianism and reaction into the syllabus of education. This Conference considers the preparation of progressive text books for schools and colleges in all provincial languages to be the most important and urgent task and draws the attention of the authorities to the need of entrusting this work to really competent persons. This Conference supports the idea of making basic Hindustani a compulsory subject in all primary schools all over

India and requests the Indian National Congress to appoint a competent committee to chalk out a plan for this purpose.

*Note:—*For further details write to Dr. Abdul Aleem, General Secretary of the Indian Progressive Writers' Association, Lucknow.

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### **The international Association of Writers for the Defence of Culture.**

The Conference of World Writers which was held in Paris (France) the tutalage of Maxim 'Gorky (died recently) Andore Gide, E. M. Forster, Andre Malraux and others in 1935.

The second conference of the same was held in London on the 19th—23rd June of 1936. The special Conference of the International Association of Writers for defence of culture which was held in Shell-torn Madrid (Spain) in the summer of 1937.

*Note:—*The second and special conference represented by Mulk Raj Anand (born in Peshawar about 30 years ago. Educated at the Universities of Punjab, London and Cambridge. He is a well-known author and Journalist) on behalf of the Indian Progressive Writers' Association.

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## APPENDIX No. 7.

### Circulation of the Foreign News Papers.

A few remarks on the Press in other countries may not be out of place here.\* Huge daily newspaper circulations are surprisingly rare outside Great Britain. *Izvestia* (Russia—1,600,000), the *New York Daily News* (U. S. A. 1,718,000), *Osaka Asahi Shimbun* (Japan — 1,200,000), *Osaka Mainichi Shimbun* (Japan — 1,500,000–1,800,000), *Paris-Soir* (France — 1,800,000), *Le Petit Parisien* (France—1,650,000), *Pravda* (Russia—1,950,000), *Tokyo Asahi Shimbun* (Japan—1,000,000), and *Tokyo Nichi Nichi Shimbun* (Japan—1,000,000 are among the few foreign daily newspapers with a circulation over 1,000,000. In America both the *New York Sunday Mirror* (1,428,000) and the *New York American* (1,044,000) have Sunday circulations of over 1,000,000, and the *New York Daily News* has a circulation of 3,026,000 on Sundays.

Such well-known journals as the *Chicago Daily News* (U.S.A.—436,000), *Corriere Della Sera*

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\* Much of the information which follows, particularly that relating to circulations, has been taken from the 1937 edition of the "Handbuch der Weltpress" (Armanien-Verlag, Leipzig), and the "Editor and Publisher International Year Book" for 1938 (New York).

(Italy—500,000), *L'echo De Paris* (France—300,000), *Le Matin* (France — 500,000), *New York Herald Tribune* (U.S.A.—352,000), *New York Times* (U.S.A. 515,000), *Osservatore Romano* (Vatican — 50,000), *Popolo D' Italia* (Italy—250,000), *Le Temps* (France 120,000), and the *Völkischer Beobachter* (Germany—420,000), have comparatively small daily circulations.

Among foreign periodicals the *Boston Saturday Evening Post* (U.S.A.—3,000,000) has a circulation rivalling that of the British *Radio Times*, and the Russian Peasants' newspaper, *Krestyanskaya Gazeta*, which appears every other day, has a circulation of 1,750,000.

### The Freedom of the Press Abroad.

One of the most striking differences between the Press in Great Britain and the Press over a great part of the rest of the world lies in the freedom of the British Press from government interference and censorship. A map, prepared by Mr. Carl W. Ackerman, Dean of the Columbia Graduate School of Journalism, and published in the *Christian Science Monitor* on January 3, 1938, showed that outside the British Empire only the United States, France the Scandinavian countries, Czecho-Slovakia, Belgium, Holland, Switzerland.

and certain South American countries, preserved a press relatively free from official supervision. In many of these countries, notably France and the United States, the law of libel allows a much wider freedom of comment to journalists than is possible in Great Britain.

In the category of countries where varying degrees of official control, censorship and intimidation prevailed, were Alberta, Quebec, British West Africa, India, Burma and Malaya in the British Empire, and the Baltic States, the French colonial empire and certain South American countries outside it. Complete government control of the agencies of public communication was found in Germany, Italy, Poland, Russia, China, Japan, Brazil, Spain and throughout the Balkans and the Near East. The nature of this control varies from country to country. In Germany, for example, the Ministry of Public Enlightenment and Propaganda, under Dr. Goebbels, issues frequent confidential instructions to the Press, some of which were published by the *Manchester Guardian* in 1935.

Among these instructions were several orders not to publish certain information. On August 5, 1935, for example:

"Nothing may be published about the incidents (Serious anti-semitic excesses, in which windows of club-rooms and motor-cars owned by Jews were smashed and several persons injured) that occurred yesterday, Sunday, at Grunau (rowing championship)."

Again on August 22:—

"In a few days a distribution of tinned beef will take place in some factories. Nothing may be published about this."

A different kind of directive was the instruction how a particular news item was to be handled, such as on August 6:

"On the occasion of the 65th birthday of Herr von Krupp and Bohlen-Halbach the Press is to comment favourably (anerkennend) on the man, his work and his firm."

## APPENDIX No. 8.

### **Soviet Intellectuals Condemn Fascist Pogroms.**

Two thousand of Moscow's outstanding architects, sculptors, artists, composers, musicians, writers and theatre and film workers attended a meeting held on November 27, 1938, in connection with the pogroms in fascist Germany. The meeting was held under the joint auspices of the Union of Soviet Writers of the U. S. S. R. and the Union of Soviet Architects.

Among those present were the writers Alexei Tolstoy, Alexander Fadeyev and Vsevolod Ivanov; the playwright Alexander Korneichuk, Peoples' Artists of the U. S. S. R. N. P. Khamelyov of the Moscow Art Theatre and A. V. Alexandrov of the Red Army Song and Dance Ensemble, and the composers Shaporin and Pokrass.

The speakers, all of whom condemned the pogrom-makers in biting terms, included the writers Tolstoy, Korneichuk and L. S. Sobolev; A. V. Vesnin, President of the All-Union Academy of Architecture, and Peoples' Artists of the R. S. F. S. R. S. M. Mikhoels of the State Jewish Theatre.



A resolution, introduced by the writer Valentin Katayev, was adapted unanimously. It reads:

"We, representatives of the intelligentsia of the city of Moscow, art workers — writers, artists, architects, composers, musicians, actors, sculptors and cinema workers — assembled at a city-wide meeting, raise our voice of anger and indignation, together with all civilized humanity, against the inhuman fascist atrocities and violence perpetrated against the defenceless Jewish population of Germany.

"The fascists are mercilessly beating, maiming, violating, murdering and burning alive in broad daylight persons who are guilty of nothing but belonging to the Jewish people. Scores of thousands of Jews have been evicted from their homes, robbed and maimed. Those who have not perished are subjected to dastardly tortures, after which they are driven from the cities, deprived of home and hearth and the right to purchase food for themselves and their children. Thousands of people are hiding in forests and ravines, awaiting there the death that would put an end to their sufferings.

"The news of this has deeply stirred the conscience of the whole world. We, the intelligentsia of the Socialist Country, know that the

fascists are capable of committing any abomination and villainy, that the present fascist butchery of Jews is one of the links in the Sanguinary chain of crimes of the fascist obscurantists.

“There was a time when in our country Tsarism also sought salvation from the wrath of the people by kindling national enmity, by inciting one nationality against another. But neither the, Armenian massacres, nor the Jewish pogroms, nor the beating up of the intelligentsia saved Russian Tsarism; they merely hastened its destruction. And the peoples of the former Tsarist Russia were the first in the world to build a Socialist State, in which there is not and cannot be national discord.

“We, representatives of the Soviet intelligentsia, are happy to live in a country based upon the fraternal association of peoples, united in a single family under the great banner of Lenin-Stalin.

“To the voice of 'all mankind we join our voice of sympathy with the victims of the Jewish pogroms in Germany.

“We know that the German people, the creators of a magnificent culture, a people that have advanced great thinkers, writers and scientists, are not a party to the brutalities of the

fascist maniacs. Together with the German people, we believe that the darkest of nights in which fascism has now enthralled Germany and in which it strives to immerse all mankind will be dispelled."

Similar meetings of Soviet intellectuals were held in Leningrad, Kiev, Tbilisi and other cities.

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Extract from the "International Literature", No. 12, December 1938, Moscow.

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